THE PACIFIC

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Pac Theo Sem
Reading Room

PACIFIC
Theological Seminary

REVELATION.

Cloudlet, sailing o'er the sky,
Thou art nearer God than I;
Tell me, canst thou feel Him nigh?

Mountain, with thy forehead white
Ever lifted, day and night,
Speak! What voices fill the height?

Star, O Star, with holy face,
Shining in the highest place,
Canst not thou God's presence trace?

Star and cloud and mountain dumb—
Is not God revealed to some?
Yea, whene'er the heart says "Come!"

—James Buckham.

THE PACIFIC

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W. W. FERRIER.....Editor
2716 Hillegass Ave., Berkeley.

PACIFIC COAST NOTES.

The Rev. Dr. Temple of Seattle, although out of the pastorate, is doing a great deal of preaching. He is happy with his children in Seattle and the printing business in whch he is engaged with his son-in-law has nearly doubled since he went to Seattle.

"No smoking in the dormitories" has been the rule for some time in the Y. M. C. A. building in Seattle. It has worked well. The rooms have been full; and some young men in order to break themselves of the smoking habit have taken rooms who would not otherwise have done so.

The Rev. Francis Lawson of Alhambra writes for an extra copy of The Pacific for March 17, which contained the address by the Rev. E. A. King of North Yakima, Washington, on "The Next Thing in Religion," and expresses the opinion that the address printed in pamphlet form and widely circulated would do great good.

The Honolulu Friend says that the visit in that city of Dr. and Mrs. Robert Burdette of Los Angeles has been greatly appreciated because of their generosity in sharing themselves with the community at large, and that Honolulu people have come to find the reason for the phenomenal success of Temple Baptist Church, Los Angeles, in the rare combination of these two gifted Christian leaders.

When Andrew Carnegie stood in Mayflower Church, Pacific Grove, a few days before it was destroyed by fire, he said to the pastor: "I never ask God for anything, but in everything that I do, I say, "Thy Will Be Done." In one sense that is prayer. It is not petition. But prayer is much more than that. It is communion; it is also adoration. It may be that Mr. Carnegie prays without realizing it.

We were not informed until a few days ago that the Pacific Coast Congregational Congress will not be held this year. It seems that the committee in Portland concluded several weeks ago that postponement for a year would be best and so decided. The Pacific not having notice to that effect mentioned last week the date as July this year as first announced several months ago. It was not found possible to secure this year such speakers as were desired. Therefore the postponement.
have been brought to Irondale to take charge of the dif-

The Committee on Proportionate Benevolence provided for at the last meeting of the Northern California Conference of Congregational Churches has sent out a letter to the churches stating that it is the intention of the committee to visit such churches as desire it and discuss the apportionment plan and to assist in raising the required amount. For this end the coast secretaries have been asked to reserve the months of April and May largely for this purpose. Many of the churches have already adopted the apportionment plan and are pushing it vigorously.

In the "Mayflower Messenger," March 26, the weekly bulletin of Mayflower Congregational Church of San Francisco, are given "some facts concerning Congregationalism," showing the important part Congregational churches have had in the history of our country, and what they stand for and then follows this very appropriate question to each one in the parish who may read it: "Why not join the Mayflower work in this great parish? Get in and add your mite to the greatest movement in the history of the race—the bringing of this old world under the dominion of Christ. You go this way but once. Are you doing your part? If not, why?"

The "Pacific Pharmacist," of which the late William M. Searby was editor at the time of his death, is now published by the "Searby Memorial Fund" incorporated to perpetuate the memory of Mr. Searby, who has aptly been called "The Father of Pacific Coast Pharmacy." The publication, which is a monthly, has as a part of its frontispiece each month an excellent picture of Mr. Searby, giving in connection therewith the date of his birth and the date when he passed into the higher life. For more than thirty-seven years it is said that Professor Searby was the leading spirit in the conduct and continuance of the California College of Pharmacy and that he did more than any one else to raise the standard of the profession of pharmacy in California.

A great steel plant will be in operation in a few weeks at Irondale on Port Townsend Bay, in the state of Washington. Those who are at the head of this enterprise announce plans for an early addition to the plant, so that within three years the Pacific Northwest will have 10,000 men engaged in the iron and steel business. For some time the capacity of the rolling mills at Irondale will be greater than that of the blast furnaces, and a contract has been entered into with the Hang Yang Steel Company of Hankow, China, to furnish 200,000 tons of pig iron and iron ore annually which will be turned into steel products at Irondale. The ore from China and that gotten from the Company's mines in Washington and British Columbia will be mixed and the resultant steel product it is said will be of an exceptionally high grade. The statement has been officially made that the average cost of the ore at Irondale will be $3 a ton or only one half what such ore is now worth at Pittsburg. It has been figured that steel can be manufactured on the coast at large profit when freightage from the East is considered, which alone is about twenty million dollars a year. The man who has led in this great industry which will be in operation early in May, and turning out then 150 tons of finished steel product a day, is Mr. James A. Moore of Seattle, one who has done much in pushing Seattle to the front. Mr. Moore is a member of Plymouth Congregational Church of that city. Irondale, the new steel city, is about thirty-eight miles from Seattle. Already a large number of men experienced in steel manufacturing in the East

ferent departments of the new works. The Congregational Church was the first to begin work at Irondale, the Steel Company donating fine lots. A church building will be needed soon, for the population will be greatly augmented at an early date.

THE TWO MILLION DOLLAR CAMPAIGN.

The campaign to raise two million dollars in the Congregational churches of the United States in 1910 for missions at home and abroad is worthy of the heartiest commendation.

The Advisory Committee of the National Council apportioned this among the States, and State committees have apportioned the amount to the local churches.

The work is being pushed by a committee of one hundred laymen and one hundred ministers, with excellent promise of success.

The amounts asked for the different benevolent societies are:

American Board, for Foreign Missions	$560,000
Congregational Home Missionary Society	470,000
American Missionary Association	250,000
Congregational Church Building Society	170,000
Congregational Education Society	110,000
Congregational Sunday School and Pub. Soc.	100,000
Congregational Board of Ministerial Relief	40,000
Women's Boards of Foreign Missions	300,000
	$2,000,000

From California there is asked $76,850, which is an increase of $29,238 over last year.

From Washington there is asked $24,850, an increase of $1260 over last year.

From Oregon the amount asked is $6,100.

For Idaho the amount is $1,330, an increase of $194 over last year.

For Nevada it is $200, an increase of $85 over the sum last contributed.

For Hawaii the amount is $7,300, an increase of $415.

The whole amount asked from the Pacific district is $116,705; an increase of $31,193.

There are in this district 593 churches with a membership of 50,763.

Surely that number of members ought to give $116,705 for the work of the seven benevolent societies. It is only 2.29 a member. It should be remembered that this is for seven benevolent societies. It is hardly to be supposed that there is a very large number of members who would not make an effort to give that amount if the matter were properly laid before them. Many of course are accustomed to give far beyond that, and will continue so to give.

To secure the two million dollars will require an advance for the whole country of $564,884 over the amount contributed last year, which was for the several societies $1,179,284; to the Woman's Boards, $255,832. A total of $1,435,116.

A large increase is asked in some States. For Massachusetts it is $126,053. And Massachusetts gave $297,946 last year. For Illinois the increase is from $70,495 to $155,600.

But no matter what the increase, the churches everywhere are going at the work with the will to win, feeling that an awakening world demands an expanding church.

Who will dare to say that contributions for the great work of these great national societies have not been pitiably small?

ROOSEVELT AND THE POPE.

Good will result from the refusal of ex-President Roosevelt to enter into any agreement with the Pope not to speak while in Rome wherever he might desire to speak. It was the only position Roosevelt or anyone not believing in and accepting the assumptions of the Pope could take consistently.

Of course the Roman Catholic charge is that the Methodist Church in Rome has conducted its work there in a highly offensive manner. But nothing of this has been established, and it is not for the Pope to judge such propaganda except in so far as it may be to direct his own action in relation thereto.

The Pope had a right to demand what he did demand—though it was not wise to do so. It will not be possible to convince people in general that it was done except in a spirit of intolerance—unless perchance it shall be shown that the Methodists in their work in Rome have used the objectionable methods charged against them. The probabilities are that this cannot be done. The result, then, will be such a condemnation of the action of the Vatican that the blunder will not be repeated. Experience is a school in which even the Vatican may learn wisdom.

It is not to be expected that Roman Catholics will speak out against the Vatican to any great extent, but we believe that there will be such quiet comment in influential Catholic circles as will tend to usher in an era of greater tolerance. It is not possible for us to believe that intolerance can much longer possess Roman Catholicism as it has in the past.

If investigation should yet show that the charges against Methodist methods in Rome have substantial foundation that will not relieve the Pope from his act of unwisdom and pettiness. He will even then be held to have acted in a manner not consonant with the dignity of his office—inasmuch as for so small a matter there are other channels of successful protest.

EASTER IN A COUNTRY CHURCH.

W. N. Burr.

On Saturday night the decorations were all in place, a modest arrangement of calla lilies and "bridal wreath." There was no suggestion of display, but rather a tasteful simplicity. One looking upon the neat little church interior might easily have thought of a modest bride arrayed and waiting in "simple trust" for the coming of the one who was all in all to her. And perhaps that stray flash-thought would not have touched a very imperfect bit of symbolism. A waiting church was ready, in simple array, to honor when the hour should come her very King of Life!

But when the Easter morning dawned there was no rift anywhere in the thick, dark cloud-canopy that hid the blue of the sky. The rain was falling gently but steadily, and gently but steadily it continued to fall throughout the day. The tops of the higher mountains were wrapped in great cloud-blankets, and the lower range on the opposite side of the valley was draped in thin gray mist. Everything out of doors was "dripping wet." Grass plats and weed patches were sodden, the leaves of the trees glistened

with almost steel-like coldness, the flowers hung their heads as if ashamed of their bedraggled appearance, and the sandy-soiled roadways had almost a coating of mud upon them. Wet sand never quite makes "mud"—that tyrant of the highway haunts the heavier-soiled regions for his "holdups."

The Minister thought of that as he stood at the parsonage window and looked out upon the dripping scene. And he thought of something else—alittle four-line skit he had read in some paper the day before:

"No pelting rain can me bestay
When I have tickets for the play;
But let one drop the walk besmirch
And it's too wet to go to church!"

"And out here in the country where there are no walks, neither shelter-sheds for the horses such as the back-East churches used to provide, the probability is doubled that it will be too wet for most of our people to get out to church today," he said to himself; then turned to lay a tentative "what-shall-I-do-in-case plan, and found himself face to face with the Mistress of the Manse.

"We'll have to give up the special music, probably," she was saying, "but give us our Easter sermon just the same, if not more than half a dozen of us are there. Easter without the Easter music will be endurable, but Easter without an Easter sermon would be intolerable."

"All right," replied the Minister; and he brightened up, resolved to give that Easter sermon as if to an audience of a thousand people, even though no one outside his own family ventured out through the rain.

Ten o'clock. Thirteen at the Sunday school—eleven adults, one boy and one little girl.

The Minister smiled. Thirteen was making a place for itself as the common denominator. "I might have known." ran his thought, "that there would be at least thirteen of us here. We seldom have any kind of gathering in this church with less than thirteen persons present, and again and again the smaller meetings have brought out exactly the number that strikes with awe the superstitious. We've had some good times together here, we thirteen. The day opens auspiciously."

The Sunday school hour closed, and the little girl went home. The rain had stopped for a moment to take breath, but was getting ready for another heavy downpour. When it came, the twelve inside the church were singing the Doxology. No others came to the morning service; but the twelve had the Easter sermon, every word just as it would have been given had every seat held a listener.

All the afternoon the rain came down, save at brief intervals when one black cloud that seemed to have drained itself would move on to make way for another that came up dripping with an over-supply of water. The Minister read, and planned, and prayed, and looked out the window, and dreamed. The drenched out-door picture held him with the power of a charm. Mountains in the background, whose higher slopes were becoming white with snow; green foothills, greener barley fields, and in the foreground glistening orange trees with some of the later fruit still hanging in golden beauty among green varnished leaves. It was truly Easter in the outdoor world. The floods clapped their hands; the hills were joyful together; and a million resurrections testified to the power of The Mighty One crying with a loud voice, "Come forth!"

After a while it was Longfellow who came, singing his rain-song:

"The farmer sees
His pastures and his fields of grain,
As they bend their tops
To the numberless beating drops
Of the incessant rain.

* * *

"These and far more than these
The Poet sees!
He can behold
Aquarius old
Walking the fenceless fields of air;
And from each ample fold
Of the clouds about him rolled
Scattering everywhere
The showery rain,
As the farmer scatters his grain.

* * *

"Thus the Seer,
With vision clear,
Sees forms appear and disappear
In the perpetual round of strange,
Mysterious change
From birth to death, from death to birth,
From earth to heaven, from heaven to earth;
Till glimpses more sublime
Of things unseen before,
Unto his wondering eyes reveal
The Universe, as an immeasurable wheel
Turning forevermore
In the rapid and rushing river of Time."

When the hour came for the Christian Endeavor meeting it was again a group of thirteen that sat together and discussed the Easter Day topic—"Getting Ready to Live Forever." "We need the vision of immortality to make this life yield its best," said one. "'Where there is no vision the people perish'—or 'run wild' we are told is a fair translation. Everything that is worth while is lured on by its vision. The wealth-seeker, the health-seeker, the student, the reformer—all see visions which they hope to realize. The most pitiable people on earth are those whose horizon is near at hand, and never expands, but rather contracts with the passing years. So 'if in this life only we have hope in Christ, we are of all men most miserable.' Getting ready to live forever makes the life that now is larger and finer, and more worth the living."

And so this thirteen—not quite the same thirteen who came together in the morning—tried to help one another to see more clearly he "things unseen which are eternal."

The hour for evening service arrived. The thirteen had it all to themselves. They were given the Easter evening sermon that had been prepared for the larger congregation.

"Was it intentional or wholly unplanned that you selected Hymn No. 13 for the second service tonight?" asked one of the young men, with a twinkle in his eye, as he gave the Minister a good-night handshake.

The Minister laughed. "Sure enough," said he; "but I assure you it was wholly unpremeditated. I had not thought of it until this moment. It is fortunate that we are not a superstiious people."

Afterward he drew a great help-thought from the fact that it was a group of thirteen—the Master and the Twelve

—who flung open the doors of the Kingdom, and let the way in the Kingdom conquest of the world.

Easter in a country church has its compensations, and an all-day rain does not wash away the charm, but, in a way, enhances it. O, it is true the spirits of former Easters hovered about, and came tugging at the heart, and the strains of glad Easter anthems sung by well-trained choirs in larger parishes persisted in keeping up an intermittent processional all the day long. Something akin to homesickness had to be routed once in a while. Art has a strong hold upon some of us in these days. But a rainy Easter in the country speaks its own peculiar messages, which are essential to a full-orbed life. Was it not Cowper who wrote

"He looks abroad into the varied field
Of Nature, and, though poor, perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own?"

La Canada, Cal., March 30, 1910.

SOME NEW BOOKS.

"China and the Far-East." By G. H. Blakeslee. At the recent decennial celebration of the founding of Clark University arrangements were made by each department for a gathering of specialists to give a series of lectures on topics of present-day interest in its special field. Those given in the Department of History were on "China and the Far-East." Those lectures are gathered together in this volume, and one cannot turn its pages without recognizing its timeliness and importance. It is given to the public with the hope that it may be of service in helping to present those facts with which America must have knowledge if she is to do her part in solving what President Taft has called the greatest problem now before us—"The Problem of the Pacific." The articles are by men well qualified to treat the subjects. Dr. Coolidge, professor of history in Harvard, vice-president of the East Asiatic Club, and author of "The United States as a World Power," treats of "The Position of China in World Politics." Hon. Chester Holcombe, former acting minister to China, and author of "The Real Chinaman" and "The Real Chinese Question" sketches, "The Relation Between China and the Western World." There is a sketch of "The Relations Between the United States and China" by Dr. Williams, professor of Modern Oriental History at Yale. Among the other valuable articles are: The Need of a Distinctive American Policy in China, by T. F. Millard, author of "The New Far East," and of America and the Far Eastern Question;" America's Trade Relations with China, by John Foord, Secretary of the American Asiatic Association; The New Learning in China, by Dr. Sheffield, president of Union College, Tungchou; Conditions Favorable and Otherwise in China's Development, by Dr. Amos P. Wilder, consul-general at Shanghai; The Chinese Student in America, by H. F. Merrill, of the Imperial Chinese Customs Service. Other important contributions by persons most competent to treat the subjects are: The History of Christian Missions in China; The Progress of Religious Education in China; The Chinese in Hawaii—an Example of Assimilation; The Chinese Army—Its Development and Present Strength. The opium problem, monetary conditions, and the present situation in Manchuria—Commerce, Trade and International Politics have extensive consideration. Japan's Relation to China, and Japan's Relation to the United States are considered by Japanese resident in the United States. Korea has consideration, the articles being: The Awakening of Korea, The Japanese Administration in Korea, and Religious Conditions in Korea. All in all the book is very comprehensive and illuminative.—(Thomas G. Crowell & Co., New York. Pages 454; $2 net.)

"The Great Assurance." By George A. Gordon, D. D.—"The center of hope in the gospels lies in the story of the risen Lord," says Dr. Gordon. "Had there been no gospel of the risen Lord there would have been no gospel at all. That which comes last in the evangelical narrative came first in the faith of the apostles. Their assurance that their Master was alive made it of infinite moment to preserve some image of his person, his words, his ministry and his death. The earthly career of the Lord assumed transcendent worth in the minds of his first disciples the day and hour in which they became convinced that he had triumphed over death." In this volume Dr. Gordon answers the three questions: On what grounds do we believe that Jesus is alive today? How may we gain access to the mind and soul of Jesus now? What are some of the benefits to the human spirit from admission to the mind of Jesus and association with him? It is a book which will strengthen faith and help hearts to dwell in the Eternal. In mentioning some of the incomparable benefits which flow into the life from fellowship with Christ, Dr. Gordon places first of all a Christian conscience, saying in that connection: "How dim our sense becomes of the eternal distinction between right and wrong, between essential good and essential evil! How easy it is for us to be conformed to the custom of the pagan world, to join in its ambition, amusement, and neglect of righteousness; to dismiss with it all regard for the unfortunate, all concern for the weak, all conscience for the fine souls caught in the tragic courses of time; to preach with it the survival of the fittest and the relentless march of brute force, oblivious of the worth and beauty that it tramples under foot! The minister of Christ sees the dust on the wings of his people every week, the stain on their plumage. He sees that the sovereign need of his people is association with the conscience of Christ. Out of that association comes a sensibility to sin, a pain to feel it near, and an eye for honor, as all-seeing and all-discovering as the sun in his course from East to West."

"CONGREGATIONAL ADMINISTRATION."

The New Book by Professor Charles Sumner Nash.

The Carew lectures before Hartford Theological Seminary for 1908-1909 were given by Professor Nash, of Pacific Seminary. They were on: Essential Congregationalism, Ministerial Leadership, Forms of Local Fellowship, State Unification, National Unity, Congregationalism and Church Union. Those lectures make up this volume. The aim is to state sympathetically and constructively the principles of Congregational polity with reference to present phases and problems. They do not go back to the field of New Testament study, nor do they have to do with the three centuries of Congregational history. They relate to present-day matters, and have the forward look, toward more efficiency as a denomination. The thought is that though "we are greater and better than ever, we are seriously in-

adequate for today and tomorrow." And the need of the hour for Congregationalists is declared to be an adequate administrative system, the achieving of national unity without the sense of personal and local independence. "Preserve your democracy by all means, cultivate and qualify the average ability, extend the general participation," says Professor Nash.

In the article on "Forms of Local Fellowship," it is shown that the trend all over the country is to magnify the local association, composed of the churches themselves in immediate union for the common work of the vicinage. "Here, close to the separate churches, in their first organized body, we find the safest basis of good order. Here, we fear no danger to our liberties, for these are the very churches whose liberties are precious. Here we have an agency adequate to meet the conditions of the local field, competent also to enter those wider relations which remain to be considered."

Of State Unification it is said after the incorporation of conferences has been considered: "The State conference being thus prepared for whatever may befall, the proposal is no less than to unify in its hands and conduct under its superintendence all the Congregational work in the State. "It may be well to repeat," the author says in this connection, "that the private spheres of the separate churches and local associations are not to be invaded, that only the common work laid out in State proportions is in view, and that throughout the new method the force continues to be the influence of public opinion and not the arm of coercion." It is with such safeguards, it is said, that "the States are proceeding to do the thing which seems good theory to us all, to simplify complexity, to transform competition into combination, to reduce operating expenses, to direct the whole system from one office." Professor Nash remarks that it is easier to state this and to cheer for it than to achieve it, but that it can be achieved everywhere, and that the conviction is already wide-spread that the result will be cheaply bought at whatever price of labor and patience.

The next step is from State Unification to National Unity, the unifying body being the National Council. Here is considered the trend toward an alliance of all the Congregational societies with the national organiaztion—the National Council. But it is remarked that a further reorganization of our missionary agencies seems wise to many. "To say that the seven-fold character of our Congregational work is confusing to our churches is to put it mildly. It is doubtful if a majority of our church members could give all the names of our seven societies. Only a minority of our churches have been carrying the full number of our societies upon their benevolences lists, many churches contributing to but two or three."

While it is thought that the plan of proportionate benevolence will gradually improve this situation, the position is that nothing would relieve it so thoroughly as to reduce the number of societies. "Such reduction would also tend, as constantly appears in the business world, to simplify administration, diminish operating expenses and multiply efficiency." Professor Nash concludes his lecture on National Unity as follows:

"We have been moving hitherto, as we proposed in setting out, from below upward, from local church to National Council, from local autonomy to national unity. For three hundred years our churches have been advancing in this direction. The other polities have had authority above the churches, and have been conceding more and more local independence. We have overdone the latter, and are now constructing real unity; a unity however, which shall not be at any point or in any degree apart from the churches, but everywhere and totally of the churches, by the churches and for the churches. We will not even segregate our ministry in orders of clergy, presbyteries, or ministerial associations. We will not even put our parish business out of our hand for a twelvemonth by means of an authoritative session. The affairs within our reach we will handle by direct democracy, the greater affairs by representative democracy. Our power shall continue to be intelligence and right reason shaped into public opinion. Yet will we draw together into firm and enduring array, into fellowship as wide as the country and real everywhere, into unified Christian service. We will live at liberty in the private parish ways where souls are born from above and learn their Master's sacrifice. We will organize mighty and dependable union for the great affairs of the Kingdom, wherein petty independence is impotent.

"It is not too much to say that in working out such an adequate administrative system we should be giving the world a new achievement. There is nothing like it. Never yet has the ecclesiastical world secured genuine and unhampered democracy, with everything—even the official ministry—standing within the scope of the local church, and then proceeded out of such entirly voluntary materials to build up effective and enduring national unity. There are many to say that it cannot even now be done, that either the democracy will be damaged or the unity will not be reached. That it has not been done is true. That it will one day be achieved must also be true, as God and brotherhood are real. Sometime there will be seven hundred thousand Christian men, each one free to follow what the Spirit saith to him, living happily together in churches as truly self-conducting as their members—seven hundred thousand Christian souls, or a million, glad and faithful to hold unbound their places in orderly array up to national unity, eager in such union to multiply for the love they bear Him the power He gives. It may be that that time is drawing near. It may be that we are just now those Christians. At any rate the vision is superb; not they who do not reach it, but they who do not follow, fail."

Our survey of this interesting book has not included more than mention of the articles on "Ministerial Leadership" and "Congregationalism and Church Union." For all this and much more of value we refer the reader to the book itself, which is published by the Pilgrim Press, Boston, for 75 cents net. It is an admirable presentation of the present phases and problems of Congregational polity with which every Congregationalist should be familiar.

NEW PLANS OF THE INTERNATIONAL BUREAU.

W. F. Crafts.

The International Reform Bureau has been doing a great variety of work in the national capital and in the various states; for instance, securing a Sunday law in Idaho, and helping to drive gambling from California, and the like; but the trustees have decided that the best way to help the city and State, the nation and the world during the next

few years will be by concentrating on four reforms, three of which can be soon accomplished by concentration; and depend upon the Bureau for leadership, there being no other national society devoted to their promotion.

I. A reform at once local and national, the purging of theaters and shows, which do more harm to children than any other evil by their attractive pictures of crime and vice. The plan is to establish a Theatrical Information Department, through which the chairman of every union preachers' meeting, and the mayor of every city, may be informed of the characteristics of the shows that are soon to start on the round of American cities from London, Paris, or New York. A local committee will be organized in each locality, so far as possible, to constrain the mayor to use his full powers to exclude whatever is unwholesome.

II. A reform that will help every city, every State and at least four nations, the carrying of the Burkett bill, to prohibit telegraphing of race gambling bets from the seven backward States that license race gambling into the thirty-nine States that exclude it, and also to protect the United States against American gamblers operating in Mexico and Canada and Cuba—a reform which is as important from the standpoint of honest business as from that of morals, and should have the support of chambers of commerce quite as much as of the churches.

III. A reform which is of supreme importance from the standpoint of missions and philanthropy, the fight against opium in China, and against the two newer "white perils," beer and cigarettes, which are being thrust into the places vacated by the banished opium, all of which the white man should fight, because the white man is responsible for these curses, which injure commerce as well as morals in what is prospectively the greatest market of the world, as it is also the greatest mission field. The Reform Bureau is maintaining the field marshal of this fight, Rev. E. W. Thwing, the only white man that is being supported for these battles.

IV. Another proposed international movement is the world-wide circulation of the recent great discoveries regarding the harmfulness of even the moderate use of beer and wine. By means of municipal posters it is proposed to make it impossible in city after city for anyone who can read to be ignorant of the great discoveries which show that the germ diseases are chiefly due to the alcoholizing of "the little white soldiers," the leucocytes, whose duty it is to guard the human body against bacterial invaders. This is at once an international and a local battle.

The executive force of the Bureau is to be somewhat reorganized, to put men in charge who are in full sympathy with these broad plans, and some of those who prefer to give their energies chiefly to purely local reforms will retire from the work. In their places several of the most prominent sociologists and reformers in the country are to be added to the Bureau's force to carry forward these great undertakings in the near future.

Washington, D. C., March 29.

THE COMING POWER.

A. D. Weage.

That dark and brutish day is gone,
When he with power of mighty brawn
Can beat his weaker brother down
And boast—and wear a hero's crown.

And fast the day is on the wane
When he with greater power of brain
His brother's life can crush and rob
With competition's cruel club,

By shrewdly laid commercial plot
Can bring his brother's hopes to naught,
And all his fairest prospects crush,
Then boast his power without a blush.

That day is surely coming on
When heartless brain and brutish brawn
Will curse and crush the weak no more,
For love will be the ruling power.

The law of Him, the Master Man
Who brougnt the brotherhood of Man,—
The law of love rule far and near
And strife and greed be outlawed here.

Seattle, Washington.

THE GOVERNMENT OF MODERN EGYPT.

By Prof. Granville F. Foster.

No country in the world besides has a larger, a more momentous, a more interesting history than that of Egypt. When it first emerges into light, nearly seven thousand years ago, it was already highly civilized and many centuries before that must have been needed to bring it up to the point of sholarship, refinement and excellent government it had already attained. Pre-eminently, too, this land can be called the mother of civilizations. Lydia obtained hers from thence, so did Phoenicia and Greece, and in a secondary degree, Persia on the one hand and Rome on the other. Whether Caldaea borrowed from Egypt or Egypt from Caldaea, I leave to the scholars to decide. Ancient scholarship had its first seat on the banks of the Nile. The Phoenicians took twenty-two or twenty-three hieroglyphics and changed them a little, made them stand for sounds, and the first alphabet was born, and this became the mother, as it were, on the one hand of several alphabets of Asia and on the other of the alphabet of Greece, from which latter the Latin races obtained theirs and most of the languages of modern Europe have in full or slightly modified form these same letters. Take as a single example, the fourth letter of the Greek alphabet—the capital represents Delta or sacred Trigon of the Nile, the small letter, the sacred Ibis, reposing on the banks of the river, and looking down into its depths, but the Romans, or their ancestors, with the spirit of overturning things in their blood, turned the Delta over and rounded one side and we have Capital D, while too their spirit of directness made them straighten up the neck of the Ibis and we have the small letter d. But not only the alphabet, but much of science and philosophy did the ancient races of Lydia, Phoenicia, Greece and Italy derive from the same source, changing and modifying these of course to suit their respective temperaments and environments, and the people of these countries too owed much to Egypt for the forms which their different cults took. It has been said that Greece and Rome obtained the names and attributes of their deities from India, but the ideas which the Greeks and Romans had of the re-

lation of man to the deities came from Egypt, for instance, that man is responsible for his deeds, that there is to be a trial of every man after death, that the wicked are to be punished and the righteous rewarded. No one who carefully reads Virgil's Aeneid, Sixth Book, and then carefully reads the Egyptian "Book of the Dead," but must see that the ideas Virgil advances are Egyptian in origin. And the Jew or Christian who earnestly seeking for truth reads this same "Book of the Dead" and sees here such correct ideas as to Life Death and Eternity, cannot but believe that the writers (for there were several) had indeed entered, as it were, the council chamber of the Infinite and learned these very ideas from him, and hence it may not be wondered at that Moses, learned in all the knowledge of the Egyptians, taught in Court and in university, might have even by the impulse of Divine Inspiration incorporated in thought and expression, some of the grand, divine principles of the earlier Egyptian book in the five books he wrote, collectively known as the Pentateuch. Though the subject of this article is not ancient but Modern Egypt, this much was necessary to be said to assign a reason for the intense interest which is sure to be aroused in everybody who thinks or studies about Egypt or the Egyptians, whether it is the land as it is today, or as it was thousands of years ago. It is to be remembered that this interest so far as the scholar or the archaeologist is concerned, is not in ruins of cities or in colossal remains of temples, palaces, monuments to the Deities in pyramids or Sphinxs, but in the many riddles which not only the last named but all yet present for solution, which solution, when it is reached, will give us clearer, fuller ideas of the philosophy, scholarship and religion of a people from whom it is confessedly true that much of the art, philosophy and even the religious views of modern times have been derived.

For our purpose a few statements of history from the time of the Greek occupation to the present time is necessary. Ancient Egypt ceased its history, when Alexander the Great conquered it in the fourth century before the Christian era, for the land was Greek afterwards. The Ptolemies became the rulers, and the Greek language and Greek customs and manners took the places of the old Misraic tongue and the old customs and manners of the land among all those who wished to stand well with the existing government. The religion of a people, however, usually persists a much longer time than any other peculiarity of thought or custom, under the adverse pressure of extraneous force, but even the ancient faith of Egypt had almost passed out of existence when the Greek occupation gave place to the Roman at the death of Cleopatra, B. C. 30. One important fact needs here to be mentioned, namely, that it was under the second of these Greek kings, Ptolemy Philadephus, that the renowned Greek version of the Old Testament Scriptures, known as the Septuagint, was made for the use of the vast colony of Jews in and near Alexandria, who, though strictly observing the Law of Moses, had entirely lost knowledge of the ancient Hebrew. The interest of the Christian lies in the fact, that it was from this version (with few exceptions) that our Savior and his apostoles quoted, whenever references to the sacred Scriptures were necessary to teach or enforce a truth.

The Roman occupation of the land lasted with numerous vicissitudes until A. D. 639, when it fell into the hands of the Saracens, Arab followers of Mohammed. Until A. D. 868, the the country was governed by viceroys appointed by the caliphs of Bagdad. Then Egypt became independent under its own caliphs, known as the Fatimites, until the time of the renowned Saladin, whose name has become immortally linked with that of Richard, Coeur de Leon of England, because of the fierce struggles of Crusaders under the leadership of the former for possession of Jerusalem and the Holy Land generally. Later the Turks appeared, and though of the same faith as the Saracens, did not spare the latter, but conquered them, and Egypt became a Turkish possession, and remained so until near the end of the eighteenth century, when it was rudely shaken by that man of destiny, Napoleon Bonaparte, who hoped to reach Judea by way of the conquest of Egypt, but was prevented from reaching the goal of his hopes by the unexpected English naval victory of Aboukir, usually called the Battle of the Nile, which, by the genius of Lord Nelson, the English Admiral, became a blow which compelled Napoleon to give up all hopes of conquering India and led him soon after to return to France to make himself ruler, by overturning the Directory, which had hitherto governed that country. It was during the French occupation of Egypt that the famous Rosetta Stone was found, upon which was inscribed a decree of one of the Greek kings, in Greek, and also in Egyptian, the latter in two forms of hieroglyphics—the Hieratic and the Demotic, and Champollion, a young enthusiastic French archaelogist, went to work and soon deciphered not only what was written upon the Rosetta Stone, but upon scores of others, and later, by the fact that some stones were found with the Egyptian and the Assyrian, gave the key to the latter, and this to the old Turanian or Chaldaic and to the Pablaic or ancient Persian. It would be interesting to follow this subject and show exactly how this was done, but lack of space and the especial object of this article forbid.

After the French had departed, the attempt of the Turks to massacre a number of native chiefs friendly to the French, caused the rebellion of 1803, by virtue of which that very remarkable person, Mehemet Ali, succeeded in 1805 in making himself substantially ruler of Egypt, in which position he remained nearly 44 years. Mehemet was born in 1768, at Cavalla, in Albania. His father died early and the governor of the town brought him up and gave him finally his daughter in marriage. Just about this time the French reached Egypt, and Mehemet became a leader of a contingent, furnished the Turkish army by the Albanians, but he soon arose to the chief command, and then made himself viceroy, and the Turkish sultan, seeing it was useless just then, threatened with numerous enemies, to with stand the trend of affairs, confirmed Mehemet in his power, which, once obtained, he wielded without any regard to the sovereign rights of Turkey, or the rights indeed of any nation or person that came in his way. Many conflicting opinions have been entertained of this remarkable man, for he is regarded as such by all. His massacre of the Mamelukes stamps him as cruel. His availing himself of modern civilized methods in educating the people, in making internal improvements, in systematizing the departments of government showed that he recognized the progress the world was making outside his dominions. His firm hand brought for the first time for centuries order and tranquility throughout the land. Much of the present Constitution of Egypt is

owing to him. He organized the army and navy, he properly regulated taxes, he instituted colleges of languages and medicine, and started the famous museum of Boulak.

Before he died, he gave up ruling and put his son, Ibrahim, in his place, adopted the title Khedive for him, making him like himself, a vassal king, owing a very slack allegiance to the sultan, who must be content if he gets his tribute, a condition that has continued up to this day, for Abbas Pasha, the present Khediva—the great-great-grandson of Mehemet Ali—gives little attention to Turkey, though he is obliged, as we are to see, to give great attention to the wishes of England.

The manner in which England succeeded in obtaining control in Egypt is briefly stated as follows: Some time before 1881, the Khedive had borrowed recklessly and squandered extravagantly. In 1879 France and England intervened to secure payment of several vast amounts due France and English capitalists. Next year, Egypt arose against the invaders; France withdrew, England stayed and conquered, and now virtually owns the country. At first England did not intend to remain, but as she now owns the Suez canal, which insures the route to India, and as France has by treaty renounced any rights in the country, England is going to remain.

We have here in Egypt an anomalous political condition—one country at the same time under three different governments. First, there is the Turkish government, represented by a High Commissioner, who resides in Cairo, but who in fact has no power beyond that of a consul, except that he receives annually the tribute, which last year amounted to $3,325,200, which is duly paid over to the sultan as a sort of recognition that his sovereignty over the land of the Nile has not been entirely relinquished. The second government is that of the Khedive and his advisers, which was, before 1881, all-powerful, in fact absolute, but since 1881 greatly restricted. The third government is that of England, now supreme. This last named government is represented at the present time by Sir Eldon Gorst, who bears only the modest title of British Financial Agent and Consul General, but he is in fact the great power behind the throne and the Khedive does not dare to launch out into any important scheme, financial or otherwise, until he has consulted the British representative and gained his consent. The student of history will see here a copy of the condition of India from 1756 to 1856, when the three governments—that of the Mogul, that of Nawab or Lieutenant in a province, and that of the English; and finally, after the Sepoy Rebellion, the last only remained, and this, the writer believes, will be the final outcome in Egypt.

The Khedive has a cabinet of six advisers, heads respectively of six departments—Interior, Financial, Judicial, Public Works, War, and Foreign Affairs. There is a Parliament, so-called, with a Legislative Council of 30 members, 14 appointed by the Khedive, and the remainder to represent the provinces; and in addition a General Assembly of 52 members, six of whom are the appointed members of the Cabinet and 46 elected by popular vote. Let the reader understand that these bodies have very little authority. The Legislative council can only consider measures that have passed the lower house, and the lower house has in fact the control alone over the apportionment and collection of the taxes, the gross amount of which has already been determined upon by the British Financial Agent, acting through the Khedive. The country is divided into six governorships, and these into fourteen provinces, and these into districts, and these into Communes, all with local governments, directly under the control of the Khedive.

Egypt, not including the Soudan, this last a vast territory of almost a million square miles, has an area of 400,000 square miles, but at present only 13,000 square miles of this are available for cultivation but when the Assouan Dam which impounds the waters of the Nile shall have been raised 23 feet higher, which work will be completed in four years, nearly 5000 square miles will be added to the cultivable area. This small area of 13,000 square miles supports a population of eleven and one-half millions of people, of whom between nine and ten millions are Mohammedans. Considered racially there are 600,000 Copts, direct descendants of the subjects of the Pharoahs, who usually speak Arabic, but the scholars among them know Coptic, which differs from the language of the monuments about as much as the language of the England of the present day differs from that of the England of the time of Edward II, but the Coptic language is written in a modified Greek alphabet, a persistence of the times of the Ptolemies. This language is used in the church service of the Copts, as Latin in the Roman Catholic Church. The Copts profess a sort of Christianity, but it consists mainly of forms without the power. Next we have the Fellaheen, descended from mixed races, most of whom are Mohammedans. Besides these are Arabs, Turks, Armenians, Berbers, negroes and Europeans, especially English. The Fellaheen are in general the laborers, street vendors, and the like; the Copts are clerks and accountants, while the Turks, Arabs and Armenians are generally merchants or great agriculturists, and the English are traders or have offices under the government, or are soldiers, for Egypt has 19,000 men in its army, almost entirely officered by English, besides an English army of occupation of not less than 5000, all English, both officers and men. The whole army is under an English general, known as Sirdar. Here we have the main secret of English power; yet is is fair to say that the natives are largely coming to the view that the foreign domination of their country is for their good, for since 1885 taxes have been reduced to less than one-half; the accursed torture of the courbache, a leather whip, with which the officers of the Khedive used to scourge the peasant that did not or could not pay the exorbitant taxes, or the workman, who was supposed to be shirking his duty, has been abolished; as also judicial murder, and homicides in which the bullies of the court indulged.

The presence of the British has created three parties in Egypt: the Nationalists, whose slogan is, "Egypt for the Egyptians; the Constitutionalists, who are disposed to British chief control, but want all officers, except the highest ones in the government or in the army, to be natives; and a third party who wish things to remain as they are. The second party is at present the largest and most influential and would like a government approaching that of Greater Australia or Canada, the Khedive to have his place and honor as a Superior Viceroy of England; but the Nationalists are active, earnest, bitter, aggressive; while the third party are supine, undemonstrative, relying on the might of England. An upheaval is not impossible in the future which will compel England to treat Egypt as India was treated and make of it a direct dependence on the British Crown, as I have suggested before.

Last year Egypt from its limited cultivable area raised

twelve millions of bushels of wheat; thirty millions of bushels of maiz; twenty millions of pounds of rice; seven hundred and twenty millions of pounds of cotton, and seven hundred and eighty-four millions pounds of sugar, besides a host of other products of the soil, showing that yet here is the granary of Europe, for much of every one of these was exported, the value of the exports being only a little less than one hundred and fifty millions of dollars.

Last year the revenue was nearly $82,000,000 and the expenditure about $71,000,000, and the national debt is now $472,000,000, which is constantly diminishing. The country is extremely prosperous; but little is being done for the spiritual improvement of the people, though much for the educational, for last year in all kinds of schools there were 205,000 pupils. There are eleven colleges of medicine, law and normal, two large Mohammedan universities, and in 1908 a sort of general university with no special religious bias was opened. Most of the schools are supported by government funds.

In closing it is well to inform the reader that the peninsula of Sinai, so inseparably interwoven with Bible truth, belongs politically to Egypt; that it is the source of numerous minerals—gold, silver, copper, asbestos; that from thence come the best marble and red granite, and that 150,000 men are employed in its various mines.

CHRISTIAN ENDEAVOR NOTES.

Rev. Arthur B. Patten.

April 17. Good Cheer in Dark Days. Acts 27:20-36.

If Christians are to be the light of the world, they will have to be cheerful. Even if our own hearts are breaking, we should give others the sunshine, and tell God the rest. Cheerlessness is practical infidelity. It as wicked to be glum and blue as it is to be profane. We are to fight depression as we would the plague. To be down in the mouth is really to be down and out. To be refreshing we must carry an air of confidence and hope.

Christ was at once serious and blithesome. Burden-bearing and buoyancy were blended in the solemn joyousness of his life. He tells us to take his yoke, if we would learn the secret of his peace.

Let us not mistake and suppose that the easy life will necessarily be a life of cheer. God is good, but God is not easy. We must endure hardness if we would know anything of the joy of real triumph. While we are to keep our optimism and carry the sunshine in all weather, we are not to blink the fact of evil or deny the reality of sickness and sorrow. No easy philosophy can change the case; but the Christian philosophy can change the atmosphere and discern around and above all the divine providence. Our cheer is of value to ourselves and to the world in proportion to the price we pay for it. The Wilderness and Gethsemane are solemn but victorious facts in the life of him who led captivity captive and gave the gift of peace unto men. However spontaneous good cheer is supposed to be, it is also an achievement. We have to fight the good fight of faith and lay hold on the eternal life of joy. The sweetest thing in the world is the disciplined and seasoned cheerfulness of a trusting and loving heart. Such a heart knows what Jesus Christ meant when on the verge of Gethsemane he said, "Peace I leave with you; my peace I give unto you."

We are not to bury our sorrow. If we do, we are likely to bury ourselves with it. We are to baptize our sorrow into the Christian spirit of faith and hope and love. Jesus told us not to bury our loved ones, but to commit them to God in trust, and to go and preach the gospel,—the good news of life eternal.

We need to write into our creeds, There is nothing but sin. But even for great sin we can find great forgiveness through godly sorrow that brings joyous repentance. Then we need to write into our lives, not stern resignation to God's providence, but cheerful co-operation with it. To resign is almost as wicked as to rebel. Broad across the front of every hardship let us write the legend, Not my misfortune but my discipline. Was it not Marcus Aurelius who said, "Remember on every occasion which leads thee to vexation to apply this principle; that this is not misfortune, but to bear it nobly is good fortune."

The Master declares that God's judgments are a part of his good providence. What else did he mean when he said, "The bruised reed He will not break and the smoking flox He will not quench,—until He hath brought forth **judgment unto victory"?**

It is this faith that makes life buoyant. It is this confidence, not only for ourselves but for our brothers, that overcomes the evil with the good and makes us more than conquerors. It is this experience and expectation that makes the light shine brighter and brighter unto the perfect day.

GALEN CLARK.

By Geo. C. Adams.

In the southwest county of old New Hampshire, at the foot of grand Mount Monadnock, Galen Clark was born ninety-six years ago the twenty-eighth day of March, and the funeral service over his weary body was held on the last-named birthday. He was of English descent, his ancestors coming to Massachusetts some time in the seventeenth century; he inherited all the sturdiness of character that belongs to the New England boy of a century ago. His early life was character making; he went to school in the winter months, and worked on the farm the rest of the year. He learned a trade, and spent some years in Philadelphia and New York. When he was thirty-nine years of age he felt the drawing of the new regions on the Pacific, and after visiting the Crystal Palace in New York and seeing some of the products, he determined like Abram of old to go out into the West. He came out by the Isthmus of Panama in 1853, and the next year went to Mariposa county, drawn by the marvelous stories he heard of the grandeur and beauty of that region. In 1855 he made his first trip into the Yosemite Valley, destined to become his home. In 1857 he built himself a log cabin in a lovely valley, with falls in the background, and magnificent growths of trees all around; it became known as Clark's Station by those who stopped there on their way to the Yosemite. It is now Wawona, than which there is not a more restful stopping place on earth.

While on a hunting trip in 1857, Mr. Clark came up over a ridge, and stopped in wonder at what he saw; great trees loomed up before him, such as he had heard described as existing in another part of the Sierras; the now celebrated Mariposa Grove of giant sequoias had never been found

by white men before; a small monument now marks the spot where he stood when the wonderful sight burst upon him. In 1864 Congress passed an act that brought the Yosemite and the Big Trees of Mariposa in better relation to the nation at large, and when they appointed a commission to care for the region Galen Clark was the natural one to choose first; later he was made the first Guardian of the Valley, and for twenty-four years he filled the position with rare fidelity, making all the improvements the limited sums allowed made possible, and discovering new beauties in and about the Valley constantly. When he finally laid down the office, of his own will, he did so with the admiration and affection of every one associated with him. Since then he has made his dwelling in the Valley, and Galen Clark's cottage beside the stage road has been pointed out to all who visited the Yosemite; frequently they have found him working about it, or preparing in some way to be of service to the visitors. He frequently spent the winter there, and wrote of the beauties of the winter scenery long before others thought it possible to stay in with any comfort. He made preparation for him own burial at the foot of the great Yosemite Falls, and there it is expected his body will be placed, where he had planted the loved sequoias, and carved his name upon the rock.

Galen Clark was a gentleman in the truest sense of that word. He had unlimited courage, and faced danger without hesitation, but he was gentle in all his dealings; in his relations to his fellow men, he won them to him by his manner, and made them respect him. He was gentle in his dealings with the Indians, winning their affection, getting into their secrets, becoming familiar with their strange manners and customs until he better than any other man on earth could write all about them, and explain their superstitions and legends. He was gentle with all things in nature, and the birds and animals loved and trusted him. He was so sincere and his word was so reliable that he won absolute confidence from man and beast. He was a modest man, so modest that it was hard to get him to tell what he knew; he was well versed in several of the natural sciences, and his mind was a storehouse of information on many subjects; but he made no parade of his knowledge, and never asserted his opinions in such a way as to be offensive; he stated what he knew or believed so gently and so persuasively that his word carried conviction. It was a rare pleasure to sit down with him; and draw him out until he became interested in talking, and forgot his natural diffidence, and led his listener on into fields not often traversed, or answered questions considered difficult concerning the formation of the Valley and its geology, its fauna and flora. Many of those who saw him working about the camp and adding to the comfort and pleasure of the tourists little dreamed that he could tell them more of the wonders about them than any other living person.

I shall never forget him as I saw him the second morning of the great fire in San Francisco; I had gone to the corner of California and Taylor streets, and was watching the forty or more hotels burning at once just below, when I met his daughter, who had lived three blocks down the hill; knowing that her father had been very ill with pneumonia, and that at his age, ninety-two, he must be weak, I asked for him, and she pointed to a heap of blankets on the pavement; there he lay, just alive and no more; the man who had braved the dangers from man and beast in the virgin forests was in danger of losing his life in the burning of a city that eclipsed all former conflagrations. He knew me, and talked for a moment, and as the soldiers were driving the people north I helped him up, and leaning on me he tottered along for one block, then said he could go no further; the blankets were fixed for him, and I left him there, persuaded that I should never see him again alive. A week later the faithful daughter sent me a card to say that several times that day she thought he was dying, but by easy stages she got him around the fire, and down to the ferry, and in Oakland she found a friend's house, and they were tenderly cared for as so many thousands were in the cities east of the Bay in those terrible days. He was in the Yosemite again that summer, and each summer since, and lived almost to the birthday that made him ninety-six years old, then peacefully fell asleep. He was a noble man, filled with the spirit of reverence, seeing God's hand in his works, and helping others to a higher vision.

Among the Churches

CALIFORNIA.

Avalon.—Six new members were received last Sunday, five on confession.

San Francisco, Mission.—Work will begin soon on the new church building. It will cost about $30,000 and will be constructed out of red pressed brick trimmed with stone. The site at 19th and Dolores is a fine and central one.

Campbell.—At the last communion, April 5, eight joined the church, four of these on confession were from the pastor's Sunday school class. Cottage meetings are being held preparatory to Mr. Patten's coming, April 11, for two weeks' services.

Cottonwood.—The Congregational is the only surviving one of three Protestant churches in the community. It is taking on new life. A new organ has been bought and new carpet and chairs; and an increase of $50 has been voted on salary of the pastor.

Berkeley, First.—The campaign to raise $8,000 with which to pay the debt on the church building and make needed repairs was successful, the total amount pledged being $8,515. Very gratifying was the spirit in which this was done. The money was pledged during the month in which the Church made the largest benevolent offering, that of $730 for home missions.

Oakland, Market Street.—Nineteen persons were voted into membership last week and fifteen were welcomed into fellowship at the communion service on Sunday. All united on confession; the other four will be taken into fellowship at an early date. Griffith Griffiths, the pastor, reports the best conditions in the church for several years.

Rialto.—The work of the church is prosperous in all of its departments. Easter Sunday there were ten additions to the membership. In the Young People's Society a very enthusiastic membership contest has just terminated. The membership was increased from 25 to 70 members. On

Sunday evening Rev. G. F. Mathes, the pastor, is giving a series of historical sermons on the "Life of Christianity."

San Francisco, Mayflower.—At the last service of Mayflower Congregational Church nine children were baptized by the pastor. Rev. Miles B. Fisher of Berkeley assisted, and baptized the infant daughter of Rev. and Mrs. Noah C. Gause. Two beautiful paintings were presented by one of the young men of the church, Wm. Gissler. At the Communion service last Sunday morning, three united with the church on confession of faith.

Benicia.—The church in Benicia received five on confession on Easter Sunday. The offering was for California Home Missions, and was a little more than the amount apportioned. The recent election, bonding the town for $100,000 to pave the principal streets, wakens the hope that it may mean the beginning of a new era for this somewhat decadent place, which has natural advantages not surpassed by any town between Oakland and Sacramento.

Riverside.—The First Church of Riverside has decided to build a new house of worship. The old edifice, long outgrown and the oldest in town, has fallen into decay. The pastor, Rev. Horace Porter, recently preached a sermon setting forth to the congregation the seriousness of the situation and advocating the erection of a new building. The church immediaely appointed a committee of fifteen to consider the question. The committee unanimously reported in favor of a new building to be erected without delay, and to cost $100,000. The Church at a specially called meeting unanimously adopted the report. A Brotherhood was organized a few weeks ago, with fine prospects of doing a great work. This Brotherhood is backing the new church project, and has undertaken to further the apportionment plan. There have been fifty new members received by the pastor during the first nine months of his work.

Los Angeles First.—Notwithstanding the wetness of the weather, on Easter Day, the First church was well filled, and the Easter sermon by Dr. Wm. Horace Day greatly enjoyed, with the decorations and special music. In the afternoon, as it was too stormy to march to the church, Dr. Day preached to the Knights Templar in the Masonic Temple, on "The energy kindled by the Christian Faith." But the crowning feature of the day was the twilight Communion and reception of members at five o'clock, when a sufficient number disregarded the weather conditions to fill the main floor and part of the large gallery. Of the fifty-two who were to be received, forty-seven were able to be present. This service, at the twilight hour, with its sweet music, brief remarks, and the impressive, restful silence of a sympathetic congregation, makes possible a realization of the spirit and purpose of the memorial of the Master which is difficult to reach in the usual circumstances of a morning's service.

Corona.—Excellent as the general C. E. programs are upon the whole, they are not meant to be inflexibly followed. Our C. E. have added interest to their meetings this year in the direction of missions. In the fall, that splendid series of four outlines upon "The Daybreak in Turkey," published by the American Board, was utilized in successive Sunday meetings. Any church will do well to take up that leaflet in the envelope series, for use in mid-week or Young People's meetings. So well pleased were our C. E. with the experiment that lately they have prepared four independent programs upon The Immigrant (South of Europe), using largely Steiner's graphic "On the Trail of the Immigrant." The meetings were instructive and interesting.—An unusual form of University extension is that undertaken by the U. S. C. of Los Angeles in the short vacations. Four bands of half a dozen young men go to as many communities to conduct gospel meetings. In Corona a group of five led by their Y. M. C. A. secretary, Tom Clay, are making a most excellent impression. Utterly unconventional and natural in manner and method, sensible and progressive in views, thoroughly in earnest, they give emphatic witness for Jesus Christ. Coming without remuneration, these athletic young men—one is captain of the football team, and another director of athletics in the university, while a third served four years in the navy—are especially fitted to talk straight to the young people. Four of our churches unite in these informal services.—The emphasis of our effort this year is placed on the new church project. The ladies are to raise $1,000 before New Year's. Two-thirds of the total required for the building has been subscribed by the people, and the determined spirit will probably bring success before summer.—Mrs. Ferris, wife of the pastor, who for nearly six months has sought health in Banning, near the great mountains, has returned home considerably improved and much encouraged.

NEVADA.

Reno.—The birthday anniversary of Mrs. C. L. Mears, wife of the beloved pastor, was celebrated by a large number of members and friends of the Congregational Church on April 4th at the home of Mrs. R. C. Riegg. It was a surprise to Mrs. Mears and a delightful affair. There were talks on "Birthdays," "Our Pastor's Wife" and a brief church history in rhyme with pretty reference to the coming of Mr. and Mrs. Mears to Reno six years ago. There were many tokens of love, among them a beautiful Mission chair and a dozen sterling silver dinner forks.

OREGON.

Beaverton, Oregon.—Easter was a great day for our church. The interior of the church had just been painted, a beautiful pulpit placed in the auditorium and a fine lighting system installed. To celebrate this and Easter, sixteen members were taken into the church, eleven on confession. Among this number, three full families, fathers and mothers and children. Seven of the number are to be immersed. Rev. A. B. Snider, formerly of California, is pastor.

OREGON LETTER.

By George H. Himes.

For several months past the Hillsboro Church has been without a pastor. On March 20th a call was extended to Rev. Evan P. Hughes, which he accepted, and began his work on the following Sunday. Mr. Hughes was pastor of this church once before, closing his term of service about eight years ago.

Mr. Frank Dyer, of Chicago, National Secretary of the

Congregational Brotherhood, spoke at the Forest Grove Church last Sunday morning. That church has had forty accessions since the new pastor, Rev. D. T. Thomas, began his labors last November.

The Howell Prairie Church has had a remarkable awakening during the past few weeks under the ministrations of Rev. A. Frank Ferris, evangelist. This has resulted in thirteen additions to the church membership.

The First Church of Salem, Rev. Philip E. Bauer, pastor, had a notable Easter service. Forty-six new members were received.

The Salem Central Church has had an encouraging degree of growth during the past year under the pastoral care of Rev. A. O. Stillman. Thirty-five new members have been added since January 1st—twenty-four on Easter Sunday.

For five weeks revival meetings have been conducted in Salem by evangelist George W. Taylor, in a tabernacle. All the churches of the town save two have united in these meetings, and the good accomplished cannot be estimated. It is believed that nearly one thousand persons have signified a desire to lead a better life.

At the Easter service last Sunday morning in the First Church of this city twenty-four new members were received. This makes a little over three hundred additions since the pastorate of Dr. Dyott began, two years ago last October. He is an excellent preacher and a good pastor; in fact, in all phases of Christian effort he is a master workman.

A movement has been inaugurated recently by the Congregational City Missionary Society of Portland, Rev. D. B. Gray, superintendent, to erect a Memorial Church in honor of Rev. George H. Atkinson, D. D., and wife, the first Home Missionaries on this coast. They arrived at Oregon City in June, 1848, and began their onerous labors at once. A site for this church 100x100 feet, has been secured at a cost of $4,000, at the northwest corner of Twenty-ninth and East Everett streets. This point is nearly a mile from any other church, and is in the heart of a thickly settled locality. Dr. Atkinson was indefatigable in his efforts to build up the kingdom of God in the Pacific Northwest, irrespective of State lines, and his memory should be perpetuated to all future time. He was among the foremost in laying the foundations in religion, morals, and education, as well as in the great commercial enterprises which now abound in this region.

The past week has been a notable one in the matter of arousing unusual interest in Christian work in foreign lands, as a result of the Laymen's Missionary Movement Convention, which closed last Thursday evening. The meeting was initiated by a banquet last Tuesday evening at which 1,049 men were present. Bishop Charles Scadding, of the Protestant Episcopal Church, presided. That of itself was a significant feature—a feature emphasized by the presence of a goodly number of his church people. The good growing out of this movement cannot be estimated, particularly in the sense in which it has been the means of breaking down denominational fences, and thereby uniting Christian effort in buildng up the Master's Kingdom. The concrete result of the Portland convention has been the doubling of contributions for the foreign work, the united pledges of the churches of this city aggregating $47,461, as compared with $23,198 last year.

Portland, April 2, 1910.

NOTES AND PERSONALS.

A new church edifice in a new location is in the plans of the people of Pilgrim Church, Pomona.

Professor R. R. Lloyd has preached for Plymouth Church, San Francisco, for several Sundays. Mr. and Mrs. Lloyd return East this week.

The Church at Sacramento has had the privilege of having as supply for several Sundays the Rev. Dr. Kloss of Philadelphia who has been sojourning in California for a while.

Seven of the forty-seven persons received to membership in the First Congregational Church of Los Angeles at the Easter communion service were from the pastor's training class.

Superintendent Wikoff spent Sunday at Orloff in Paradise Valley. He reports favorable conditions in church work there and that the pastor, the Rev. Mr. Winslow, has built a residence at Orloff.

Plate contributions at the First Congregational Church of San Francisco amounted to $1363 the last two Sundays. Gradually the Old First Church is getting back to what it was before the great disaster in 1906.

The Rev. Jee Gam of the Chinese Mission, San Francisco, had a paralytic stroke last week. Hearts widely will go out toward this brother, in sympathy, and in prayer that he may be restored and kept for the work in which he has been so active.

Word comes from Los Angeles that the men and women of the First Congregational Church are doing earnest work for the Missionary Movement. Committees of ten men and ten women chose one hundred men and one hundred women to visit every home and learn whether every man, woman, boy and girl, was giving for missions.

A parsonage which is costing $4000 is nearing completion at Tulare. All except $600 of the needed funds has been pledged. Electric lights were placed in the center of the auditorium recently. This good news comes to The Pacific indirectly. We wish the Tulare Church and all others would report such encouraging matters promptly.

MINISTERS' MEETING.

The annual picnic and basket-lunch meeting of the Congregational ministers of San Francisco and vicinity was held in Mill Valley last Monday. The day was sunshiny, warm and beautiful; and ministers and wives and children enjoyed it fully. Mr. and Mrs. Yarrow of the Mill Valley church, extended gracious hospitality.

The paper was by the Editor of the Pacific, on "The Hand of God in the Extinction of African Slavery in the United States.

The paper showed, among other things, that the turning point in the Civil War was not reached until Lincoln abandoned the idea of saving the Union even though slavery should not be abolished; that when the Emancipation Proclamation had been issued Lincoln and God stood on the same platform, and that in the providence of God he and the nation were led up to that.

Following the reading of the paper there was much interesting and valuable comment from a large number of the persons in attendance, showing minds well-stored on the subject of the great agitation and conflict.

Among the guests of the day were Dr. and Mrs. E. A. Adams of Chicago, long engaged in the work among the Bohemians in that city; the Rev. Dr. R. C. Brooks of Walla Walla, Washington; Prof. R. R. Lloyd, formerly of Pacific Theological Seminary, now in the United States Government service; Miss Parmelee, a missionary recently from Japan; and Miss Dabb, who came here from the East, sent by the Young Women's Christian Association to investigate as to the needs religiously of the Indians in California, with a desire to co-operate with the church's work among them. Miss Dabb said that her investigations disclosed much difficulty in the giving of religious service to these Indians inasmuch as they were so scattered. But the need had been found to be great. She told of a visit to Sherman Institute near Riverside, of the uniting of 38 Indian boys and girls with the church, and of the fact that they would go soon to homes among their people where there are no religious services.

The Rev. B. M. Palmer told of the good work done by the California Indian Association and of the move among Congregationalists to institute work among the Indians of Northern California—the American Missionary Association having made an appropriation for that purpose which will be supplemented by individual gifts.

Notice was given that a resolution to hold the Ministers' Meetings in San Francisco after the 1st of July would be presented at the meeting next Monday and would be voted on at the first meeting in May.

It was also announced that the question of omitting the meeting on the last Monday of each month and uniting on that day in a union meeting with other denominations would come up for consideration at the next meeting.

Next Monday the paper will be by the Rev. Geo. H. Atkinson of Campbell.

One week from next Monday the meeting will be held in the First Congregational Church of San Francisco. It will be in honor of the Rev. Joseph Rowell, who that week will reach his 90th birthday. Ministers and their wives will attend that meeting and lunch will be served by the ladies of the First Church for 35 cents.

COUNCIL AT MANTECO.

On March 31st a council was held at Manteco at 3 o'clock in the afternoon. This council was called to recognize a church that was organized in Manteco. Dr. Geo. C. Adams of the First Congregational Church in San Francisco was elected moderator and Rev. Thomas Magill was elected scribe.

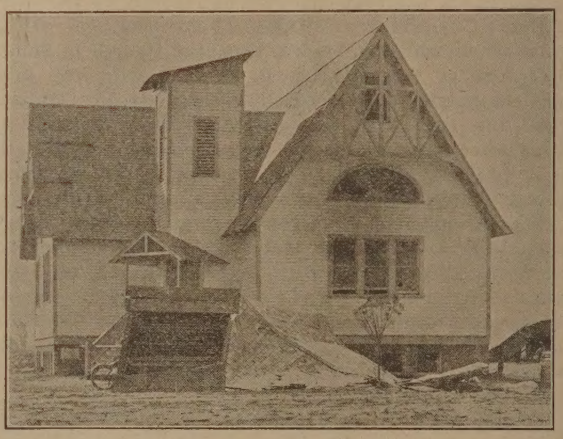
There was careful consideration of the proposed constitution and by-laws and confession of faith of the church and consideration of the need and opportunity and development possible for a new church; and it appearing that there was no church in a community of several hundred people, and that there were a sufficient number of people who desired to form a new church, and the means of support seeming to be adequate for the establishment and the promise of growth in the community at large, it was unanimously voted to recognize the church and proceed with the services thereto.

In the evening in the presence of a large congregation in the Grange Hall, public services were held and the new church was duly inaugurated. Rev. Reuben Sink, the pastor of the Stockton church, received the new members into fellowship, afterward baptizing five children of the parents received. Superintendent Rathbone extended the right hand of fellowship. Dr. Adams preached the sermon. Rev. William Loutch, the joint missionary of the Home Missionary and Sunday School Societies, led in prayer.

The new church is the outgrowth of a Sunday school organized by the Sunday School Society under the leadership of Rev. Miles B. Fisher. Manteco is located about twelve miles north of Modesto on the main line of the Southern Pacific railroad. The soil in that section is rich, deep and fertile. The larger part of the fourteen who constitute the charter membership of the church united on confession of faith, seven of the number being baptized at the recognition service. It has promise of steady and reasonably rapid growth. The Pacific most heartily joins in welcoming the church to our membership.

THE NEW CHURCH AT BOWLES DAMAGED BY WIND.

In the strong wind of March 21st the steeple of the newly completed church at Bowles was blown off. Fortunately it did not damage the rest of the building, and next Sunday the new church, which is less than a year old, is to proceed with the dedication of the building. They are not daunted by the disaster, but the mere handful of them, ten



members in all, two of whom are in missionary work away from home, consider it a great undertaking to replace the tower so soon after the church was completed, and when they had strained every endeavor to finish it.

If there are those who would be willing to give any money to aid the brethren in this work, if they will kindly sent it either to the pastor of the church, Rev. C. L. Hyde, of Oleander, or to Supt. L. D. Rathbone, it will be a matter of great kindness to the church.

The Sultan of Turkey, after diligent inquiry throughout the world, has finally selected Miss Anna Barber, of Colorado Springs, to install a modern heating system in the new imperial palace. If the present Sultan is going to follow the course of his unlamented predecessor, Abdul Hamid, it is to be hoped Miss Barger will make it good and hot for him.

SHINING EARLY.

As a preacher came down from the platform, at the close of a gospel service, a lady hurried forward to speak to him.

"Oh!" she said, eagerly, "I am so glad to meet you at last. I've been on the lookout for years to tell you how God used your words to lead me to the Savior."

"Indeed!" said Mr. Evans, quite astonished at this sudden news. "I have not the pleasure of your acquaintance. I think there must be some mistake."

"Is not your name Evans, and didn't your father live near Beechworth?"

"Yes, that's my name; but I never saw you before," and Mr. Evans still looked incredulous.

"Well," the lady continued, "do you remember going out with a friend, one afternoon years ago? You stopped near a pond, and explained to him, that 'to as many as received' Christ, God gave the right to 'become the sons of God.' Your friend seemed to drink in the truth, and you both knelt down just there, and asked God to save him, that very afternoon. You remember now?" she added, seeing his look change.

"Yes, indeed, I remember that day perfectly," he said. "But however did you know about it; we were quite alone at the time?"

"Ah!" Mrs. Charlton said, smiling. "You forgot those bushes between the pond and the lane. I was on the other side of them, and heard all that was said, and God made it a great blessing to me."

"Praise God!" cried the preacher, joyfully.

"How very wonderful His ways are! Do you know Bentley, my schoolfellow?"

"No. I found out your name; but lost sight of you till today. I am so glad we have met now. Is your friend a bright Christian?"

"Very bright indeed," Mr. Evans said, earnestly. "He never had a doubt about his salvation since that day, and now he is a worker for God."

The two friends shook hands very warmly as they parted. Shall we take a glance back, and see just what led up to that remarkable afternoon?

Sixteen years before, Dick Evans had been led to trust in the Lord Jesus through a worker of the Children's Special Service Mission. He at once began to try and bring others to his newly-found Savior, and had some earnest talks with his brother Alfred, but the only apparent result was that Alfred was very much offended.

However, six weeks later, he, too, yielded himself to the Lord Jesus Christ and was saved; so he heartily joined with his brother from that time forward.

Hoping to help some one heavenward, they invited some of their schoolmates to come to their home for a chat every week.

One of these, a boy named Frank Bentley, after coming the second time, announced that "he didn't care for that sort of thing and shouldn't come again."

"Don't say that, Frank. I can tell you from my own experience, how much happier it makes a fellow to be a Christian, and I wish you were one, too," Dick said, earnestly.

But Bentley only retorted, "I've had enough of this. I'm off."

"Will you come for a walk tomorrow then?" questioned Dick.

"No, thanks," was Bentley's short reply, as he left the house in a huff.

Dick, feeling dreadfully disappointed, took him at his word, and arranged to go out with some other friends the next day.

However, soon after they had started Bentley arrived, and finding Alfred at home, he said:

"Dick asked me to go for a walk with him today. I said no; but I changed my mind afterwards. I'm sorry I'm too late."

"Yes," said Alfred; "he's gone with some other fellows. But you will come with me? I'm free for a walk if you like."

So the two set off together, and had a long, quiet walk, ending in the transaction by the pond which proved such a blessing to two people.

Don't let any boy or girl think themselves too young to shine for their Master. Dick was only thirteen at the time.

If God has given us His own blessed Light, the Lord Jesus Christ, to live in our hearts, we must—

"Clear the darkened windows,
Open wide the door,
Let the blessed sunshine out."

Every day we may light somebody; if not like a beautiful star, then like a glowworm; only we must "let our light shine," and then God will be glorified. —Selected.

God bless the good-natured, for they bless everybody else. He whose disposition is cheerful, imaginative and humorous has a summer of the soul, and in that summer atmosphere reason will act more clearly, conscience will be sounder, fidelity will act better than if they are exercised in a frigid zone or in chills and peltings of a morose disposition. Wherever you go, if God gave pastor he is peculiarly fitted for pastoral evangelism. He always helps and you gayety and cheer of spirits, shine and sing.—Henry Ward Beecher.

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